

# THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

Vol. XI

LUDHIANA:—December 20th, 1907.

No. 51

## TELEGRAMS.

London, December 12.

Lord Lansdowne, speaking at a Unionist demonstration at Edinburgh, congratulated the Government on the conclusion of the agreement with Russia, of which the main principle appeared entirely commendable.

He thought, however, that the sacrifice was greater on the British side than on the Russian respecting Tibet. And in Persia the Russian sphere there comprised the three principal towns of our trade routes from the Persian gulf.

Two bodies of reservists have been demobilised in Natal owing to the improved outlook.

A telegram from Quebec states that the manager of the branch of the California Safe Deposit and Trust Company, three directors of which were recently arrested on a charge of misappropriation, has committed suicide.

President Roosevelt has issued a formal statement of renunciation of a third term of the Presidency.

It is generally agreed in New York that this brings Governor Hughes to the fore.

Telegrams from Sofia state that a Macedonian party last night fired at and killed the notorious revolutionary leaders Borez, Sarajoff and Gervanoff.

The police are searching for Panitz, nephew of the notorious Major Panitz, as they suspect him of the murder of Sarajoff.

It is expected that the Government will arrest the chiefs of all the Macedonian committees.

Allahabad, December 12.

With regard to complaints as to short supply of the new half-anna square envelope is understood that a large consignment has just been received from the contractors at Home and they will be distributed throughout India forthwith. The demand has quite exceeded what was expected.

Bombay December 12.

Plague in Bombay as touched what appears to be the lowest point experienced in eleven years since the first outbreak occurred. Only eight deaths were recorded during the past week, and the districts where the disease was generally worst were entirely free. Pandemic conditions, which will have to be faced in the months later on in the season will drive thousands of the poorer people into the city, so that in the ordinary way a renewal of the epidemic would probably be more than usually disastrous.

London, December 13.

Reuter telegraphing from Constantinople states that considerable activity is being displayed in military circles on the pretext of Persian concentration on the frontier.

Orders have been given to reinforce the troops at the contested points and ammunition and rifles have been despatched thither. Pertev Pasha is proceeding to Baghdad.

Bombay, December 13.

Heavy rains have culminated in floods in the Midland and Southern Counties. Thousands of acres are under water and much damage has been done.

London, December 13.

Troops occupy all the strategic points in Zululand. The columns are searching the country for prominent disaffected natives.

The end of the operations is near.

The feeling is expressed at the headquarters at Nongoma and also in the Natal press, that Dinizulu should be deported even if found to be innocent, otherwise there will be a danger of a re-occurrence of the unrest.

Telegram from Toulon state that orders have been received to report as to the condition of the warships and crews available for service in Pacific, and as to drafts available to reinforce and relieve the troops in Indo-China.

It is understood that this action has been taken in view of unrest in the Far East.

Strong complaints are reaching Washington regarding the increasing influx of Japanese via Mexico.

A telegram from Athens state that the marriage of Prince George and Princess Marie Bonaparte has taken place.

The ceremony was of the most brilliant character and the streets were ablaze with decorations.

London, December 14.

Twelve hundred troops made a demonstration in the Ibutu Valley.

The Zulus were taken by surprise and offered no resistance.

Search was made for firearms but without result.

Dinizulu has started for Durban.

Colonel Mackenzie's troops have returned to Mongoma after marching through the disaffected areas. They discovered a number of young Usutu tribesmen whose rifles were missing.

London, December 15.

Ten of the principal natives accompanying Dinizulu have been arrested on suspicion of sedition.

London, December 15.

A French column of three thousand strong has moved out from Lalopamainia and is operating against the Beninassen tribes who are posted amongst the hills.

London, December 14.

A furious gale has been blowing since last evening and many wrecks with loss of life have occurred on the south coast.

A seven-masted American schooner was wrecked off Scilly and eighteen were drowned.

The pinnacle belonging to the Speedwell capsized at Sheerness and eight were drowned.

Cross-Channel traffic is interrupted.

Telegraph wires are down.

Torrential rains have caused the Thames and Savern to overflow and large tracts have been inundated. Extraordinary scenes are being witnessed all along the Thames valley.





## EDITORIAL NOTES &amp; COMMENTS.

The Headmaster of the D. A. V. High School Lahore, Mr. Bakhshi Ram Ratna, B. A., B. T., contains so many errors and misrepresentations of the Christian religion as to call for criticism. He is eloquent in his plea for a religious life among his Aryan co-religionists, but fails to exhibit a religious temper in his criticism of rival faiths. We have always regarded truth as the daughter of true religion. It may be, however, that the learned lecturer was unacquainted with the facts; or, it may be, his zeal for his own faith has blinded him as to the just claims of other religions. We shall endeavour to enlighten him on a few points.

In regard to the doctrine of the Trinity he confidently insists that Christians believe in three Gods, "Each said to be independent of one another." He should have known that no Christian believes any such doctrine. The fundamental doctrine of the Bible and the Christian Church is that God is one God. The doctrine of the Trinity (Tri-unity) is the statement of a mystery in the Godhead, the mystery of three subsistencies in the One Godhead.

The so called trinity of Hinduism, Brahma, Vishnu and Siva is tritheistic, but it has nothing in common with the monotheistic faith of the Christian.

"The idea of the Christians about God is, he said, quite absurd, unreasonable and irrational." It is only so to a man who is unacquainted with Christian thought. The greatest thinkers of the Christian world have a hearty faith in the Christian concept of the Deity. That idea largely dominates the leading men of the world today. It permeates the best literature of the world. It can hardly be called absurd.

Then, "the Bible seems to be nothing but a heap of contradictions and absurdities piled together." This sweeping statement about a book which is read every day by millions of intelligent men and women in all lands really merits nothing but contempt. This is the only book in the world which can be published alone and sold at a profit to the publishers. More Bibles are printed in one year than the issues of all other sacred books in a century. It gives us much of the most ancient history of the world. The archeologists and the museums of the world attest almost every statement of the Old Testament. There is no book of poetry more profound than the book of Job, no one more eloquent in the presentation of holy admonition and the vindication of the character of a holy God than the book of Isaiah. Where will you find a book of songs like the Psalms or a book of wisdom like the Proverbs of Solomon. Coming to the New Testament, where will you find four books of history written by separate authors at different times, more consistent in their narrative of the life and teaching of the most wonderful personage this world has ever seen?

Still further on, we are told that, "Modern scientists and philosophers, nay even Christian Bishops denounce the Bible and say that it should not find any access in the house of a family man." Who are these scientists philosophers and Bishops? It is possible that a few men of the Ingersoll and Bradlaugh type have said something like that, but these men are not Christians. We do not believe the lecturer could give the name of any "Bishop" who has said such a thing. And to declare that scientists and philosophers and Bishops generally have such a thought of the Bible is simply a libel.

If this is the kind of intellectual pabulum the Arya Samajist feeds on, we are sorry for him. The loud clapping and cheers, which are said to have followed the address was not, we hope, owing to any real appreciation of the speech but meant to encourage the zeal of the speaker.

## EDITORIAL.

## ARYA SAMAJ VERSUS CHRISTIANITY.

Lala Sain Dass, M. A., Professor of Science, D. A. V. College Lahore, delivered a lecture at the Thirtieth Anniversary meeting of the Arya Samaj, which drew a very frank comparison between the Aryan and Christian Missionary work. We congratulate the Professor upon his manly declaration and upon the solid good sense of his advice to his co-religionists. We recommend the popular and learned Head Master, of the D. A. V. School, Lala Bakhshi Ram Ratan, to carefully read this article and then read over his own lecture and see how the accounts hang together. Professor Sain Das is reported as follows in the Arya Messenger.

"He said that physically we had greatly deteriorated. There have been many causes, he said, at work to bring this physical degeneration about—frequent visitations of famines, epidemic diseases, scarcity of best food supply, the hard struggle for existence and the most of all the pernicious institution of early marriage. The Samaj has done, he said, something to lessen the force and intensity of these curses. It has opened a few Orphanages to receive the famine-stricken, and has made some efforts towards the abolition of the custom of early marriage. But this is nothing when compared with the work of this kind done by the Missionary Societies. The Samaj has not yet been able to open a single hospital where the poor may be treated and given medicines free of all cost. Next he touched upon the second aspect of the Arya Samaj—its spiritual side. In this direction, too, he said, we have not made much progress. We have not yet realized the force of our own *atma* and hence not produced a single *kanad* or *Jaimani*. We are utterly lacking in character. This, he said, is due to our still keeping to old methods of *prachar*-work. It is now useless to preach the importance of performing

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Sandhya or Agnihotra every day. Their time is now gone. Men require something subtler and higher to satisfy their cravings. We have produced in the mind a craving for spirituality and divested their minds of all superstition. We have prepared them for the spiritual struggle, but we have not given them the means to combat it. Then as regards the *Samajic* work, he said, that we have in fact no social existence. There is observed a great distinction between Brahmins (classes) and the 'untouchables' (the masses) especially in the Madras Presidency. He then drew up a comparison between the Christian methods of work and the methods adopted by the Arya Samaj, and showed that the latter fall far short of the former. Only one Mission in Madras had 14 Missionary Societies. In America even rich men, generals, admirals, presidents, great senators have been teachers in Sunday schools. But in India it is thought beneath our dignity to mix with men of a lower rank, not to speak of masses. That is a great drawback in our society. We have no fellow-feeling."

Then follows some very good advice on the subject of educational progress and missionary endeavour. He seems by no means optimistic, having little confidence in the willingness of the rich to part with their money or to spend their time in the work. He exhorted the young men "to apply themselves heart and soul to the service of the cause they uphold."

## TEMPERANCE & PURITY.

### A NOTABLE CONVERSION.

JOHN H. WYBURN, the successor of Samuel H. Hadley in the superintendency of the Water Street Mission, New York, tells the following story of his conversion:

"I was sent with a letter of introduction to Mr. S. H. Hadley, of 316 Water street, on the 25th of September, 1888, by one of the converts of the mission, who did not say anything to me about the fact of Mr. Hadley's being the superintendent of the McAuley mission, but simply said, 'This is a friend of mine; he will help you,' and on the way down to the mission I came to the conclusion I would strike him for \$10. Fortunately for me he was not at home. I retained the letter and went out looking for more whiskey. It has always been a puzzle to me as to how I found the mission. I knew nothing about the neighborhood, but I have always firmly believed that it was God who was leading me, and so I woke up, as it were, to find myself seated in the McAuley mission, still holding on to the letter, and even then I had not the slightest idea that it was a mission."

"Someone told Mr. Hadley that I wanted to see him, and he came to the seat where I sat, and I gave him the letter. After he read it, he said, 'Well, what can I do for you?' I told him that I wanted to get sobered up so that I could go back about my business, and he said, 'Is that all you want?' I thought if he only knew how impossible it was for me to keep sober he would not speak so lightly of it. But in a moment he said, his face beaming with light and love, 'What you need, my dear brother, is Jesus Christ as your Friend and Saviour. He will sober you up and you will never want another drink.' I accepted his invitation to stay to the meeting."

"What a wonderful meeting it was! The hymns that were

sung took me back to my childhood days; every man seemed to be saying to me, through his testimonial, 'There is hope for you: Jesus will save you.' And, when the man who sent me to the mission stood up and said he was saved, I immediately stood up and said, 'I want some of that,' and that very moment the great transaction was done."

Home Herald.

## MISCELLANY.

### THILLAI GOVINDAN ON KARMA.

The series of articles, published in the *Christian College Magazine*, under the title of "Thillai Govindan's Miscellany," claims some attention from missionaries. In the July number Thillai Govindan discourses on Religious Reform, and he overwhelms with the language of scorn those pleas, so specious and so untrue, which are being put forward to-day on behalf of popular religious practices. He wishes to see the great ideas of *Karma* and Reincarnation brought into prominence and rightly taught to and understood by the many. This may not appear, at first sight, to be much of an advance; but *Karma*, as defined by Thillai Govindan, is essentially a principle of morality. He believes that there is a force in the universe "making for righteousness;" and *Karma* is merely the law of its activity. The course of human history is governed by the actions of men who are free to choose; and the determining qualities in their actions are moral. The good or the evil that men do appoints them their lot, with the inevitable and unerring certainty of a universal law.

Now it may be said with confidence that the doctrine of *Karma* is more or less of an excrescence upon the orthodox *Vedanta* systems. They have all of them adopted the *Sankhya* cosmology; and in this system there is really no room at all for a doctrine of *Karma* in Thillai Govindan's sense of the term. It is not *Karma*, as a moral force, which rules the universe, but an unmoral and inscrutable Fate. The theory of the *Gunas* is put forward as the ultimate explanation of the origin and course of events. There is the primal matter, *Prakriti*, which is differentiated by the three qualities of *Sattwa*, *Rajas*, and *Tamas*; from them are evolved the elements, subtle or gross, and all concrete material objects by the process *Pancikarana*. The varieties of the individual mind are ultimately deducible from the varying proportions of the *Gunas* in its composition, and no reason can be assigned for the original distribution.

It will be admitted on all hands that fatalistic ideas are rife in India, among the unlearned as well as the learned. "A blind fatalism," says Thillai Govindan, "has sapped our national vitality." Why? Is it because Hindus have forgotten their doctrine of *Karma*, "that good for good and evil for evil is meted out most rigorously by an all-just and all-powerful law." We venture to think that there is another contributory cause—positive, and not merely negative, like forgetfulness: it is an explicit teaching of fatalism, such as one finds in the doctrine of *Prakriti* and its *Gunas*. The two doctrines are really incompatible, when developed to their fullest extent.





We believe Thillai Govindan is right in representing *Karma* as the witness of the moral sense in Hinduism; it is the protest of conscience against Fatalism. While, however, we grant that the doctrine of *Karma*, with the addition of Reincarnation, may be used for ethical purposes, there is one claim made on its behalf, which we are not, in the least degree, prepared to concede. Thillai Govindan quotes with approval the words of "a great Western thinker," Mr. A. P. Sinnet—"Reincarnation can satisfactorily account for all the phenomena of human life. . . Without bringing in this all-important interpretation of its conditions the world around us would be a creation of malevolence and injustice." We are not sure that any really great thinker would allow himself to say that he had found an explanation of *all* the phenomena of human life; but let that pass. The claim here made on behalf of the doctrine of *Karma*, together with Reincarnation as its complement, is that it affords a salve to the conscience, perplexed and wounded by a view of the inequalities of human life; for all states and conditions are seen to be the effects of the out-working of Law, and the cause of the lot of each man is the sum-total of past actions.

We fail to see how this doctrine solves the problem any more than the story of the Temptation in Eden. The serpent is no explanation of the origin of the evil. Granted that it originated the immoral impulse in man, who or what originated the serpent? So the view that this present is the fruit of past living, drives one farther and farther back, in an infinite recession, in search of the ultimate cause of the differentiation of men into good and bad, happy and miserable. It is the purpose of the doctrine of the *Gunās* to put a limit to this process, and fix a point at which there is a beginning. But it is a beginning by a purely arbitrary and unmoral differentiation, such as can yield no satisfaction to the conscience or to the emotional nature of man. In fact the doctrine of the *Gunās* may be regarded as an answer to the enquiry raised by the doctrine of Reincarnation. It is unqualified Fatalism, and that is its logical strength; as on the other hand it is the glory of Christianity that it says frankly, "We do not know and we cannot say, but we must do the right." If people will take the trouble to think, or have the power to think clearly, they must recognise that *Karma* and Reincarnation do not yield the desired solace to conscience.

Further, the proposed solution seems to have the doubtful merit of excessive simplicity. That there is a moral law governing the universe, we believe with our whole heart. If it be not so, life is not worth the living. But are its operations as obvious as this exposition of *Karma* would have us believe? Does the distribution of pleasure and pain, power and impotence, honour and humiliation, exactly correspond to the measure of accumulated merit or demerit, so that, looking upon the outward pattern of human society, we can discern with exactness the inner and hidden forces which have woven and inwrought its shapes and colours?

There was a time, perhaps, when we imagined that each particular sin was visited with a prompt and ap-

propriate penalty: the boy who went to bathe on the Sabbath was drowned. If now we conceive that the Divine judgment moves in wider circles and have been able to raise our thoughts nearer to the heaven of the divine long-suffering, loving kindness and tender mercy, shall we be able to accept so obvious a solution of the inequalities of our human lot, as the popular Hindu idea of Reincarnation? It is simple, too simple: is it not childish? There is deeper meaning than we have yet fathomed in pain and loss and limitation. Did not Christ mean this, when he rebuked the too hasty inference about the blind man?

So much at least we may say to ourselves by way of recollection, but we are at one with the Editor of the *Christian College Magazine* in thinking that modern orthodox Christianity has accepted with too little enquiry the "one life here" view. There is as much eschatology in the Parable of the Pounds as in any word of Christ. "Have thou authority over ten cities. . . Be thou also over five cities."

Is it inconsistent with New Testament doctrine to suppose that the Judgment of God, as we call *Karma*, sometimes finds the higher or lower sphere, the cities to rule or the outer darkness of the empty hand, in this world so rich, so inexhaustible in the possibilities of good and evil.

We thank Thillai Govindan for his suggestive articles. We are free to listen to what India has to tell us. We are bound to consider with respect her intimate and universal convictions. Yet perhaps in this region, we shall never know; we can but imagine, hope and believe.

THE HARVEST FIELD.

#### ONCE IN AWHILE.

Once in awhile the sun shines out,  
And the arching skies are a perfect blue;  
Once in awhile 'mid clouds of doubt  
Hope's brightest stars come peeping through.  
Our paths lead down by the meadows fair,  
Where the sweet blossoms nod and smile,  
And we lay aside our cross of care  
Once in awhile.

Once in awhile within our own  
We clasp the hand of a steadfast friend;  
Once in awhile we hear a tone  
Of love with the heart's own voice to blend;  
And the dearest of all our dreams come true,  
And on life's way is a golden mile;  
Each thirsting flower is kissed with dew  
Once in awhile.

Once in awhile in the desert sand  
We find a spot of the fairest green;  
Once in awhile from where we stand  
The hills of Paradise are seen;  
And a perfect joy in our hearts we hold,  
A joy that the world cannot defile;  
We trade earth's dross for the purest gold  
Once in awhile.

—Nixon Waterman.

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## Y. W. C. A. STUDENT CAMP.

The Student Conference for North India under the auspices of the Y. W. C. A. which has heretofore been held in Urdu only and for students only will this year be enlarged to include English Meetings and also a section devoted to a consideration of Y. W. C. A. problems in cities as has been so successfully done in the Y. W. C. A. camps in other parts of India. This Camp for North India will be held D. V. in Lahore in the buildings kindly lent by the Forman Christian College and will open on the evening of the 27th December and close at midday on January 1st. All Colleges and High Schools and also City Y. W. C. A. Branches in the Panjab and United Provinces are invited to send delegates. Delegates from Christian Endeavour and Girl's Friendly Societies in Schools will be especially welcome.

## PROGRAMME.

The Programme will consist of two hours' work in the morning and devotional meetings in the evenings with the midday devoted to rest and recreation. The morning sessions will be Bible Study in both English and Urdu (same course) and a session called the "Student Conference" (Urdu) which will be devoted to student problems and at the same hour the "City Conference" will discuss problems of girl-life after leaving school. This will be in English.

## SPEAKERS.

Among others it is hoped that the following will take part. The Right Rev. the Lord Bishop of Lahore, Rani Lady Harnam Singh, Miss Lilivati Singh, *Thoburn College, Lucknow*, Miss E. A. Luce, *Queen Victoria High School Agra*, Rev. W. B. Anderson, *Rawal Pindi*, Mrs. W. J. Clark, *Lahore*, Miss James, *Woodstock College*, Mrs. McKelvey, *Lyallpur*, and Miss A. G. Hill, National Secretary Y. W. C. A.

## NOT MUCH I NEED.

By Mrs. FRANK A. BRECK.

Is it not much I need—A kindly smile—  
A friendly hand-clasp as I onward go,  
A word of hope and cheer once in a while,  
The small, small things that any might bestow.  
It is not much I need—I have enough  
Of food and clothing, shelter, fire and bed;  
But weary, on a pathway lonely, rough,  
I could be glad for friends that comforted.  
It is not much I need—but they forget—  
So busy in their quest for wealth and power;  
Forget to bless a pilgrim they have met,  
Forget that they could watch with him one hour.  
It is not much I need—Oh, no, not much—  
A cup of water in my wilderness;  
A place to rest—a cooling, soothing touch;  
A taste of sweetness in my bitterness.  
Yet these are much—for they would bless me so;  
And those who gave would serve their blessed Lord;  
For he would count it done to him, you know,  
And they should have—sometime—his great reward.

## THE CHILD AND THE LAW.

"There is no new thing under the sun," says Solomon. Surely the subject of child training illustrates that, if anything does. Plato, the heathen philosopher, in discussing the subject so long ago, makes the point that we cannot have citizens who are obedient to law in later life unless we have trained them to a respect for law in childhood. Now, with all due respect to Plato, it is our private opinion that it is more important to train the child for his own individual sake than for the sake of the State, for the good man makes the good citizen.

The child that is trained to obedience to laws in their widest sense is safest. The child that is trained to regular habits of eating and drinking and sleeping and working and studying will find obedience to all laws a very small matter. Order, or regularity, is the same as law to the child. This is not too much for him, for his bent is toward system, toward some regular way of doing. Build up the habit of obedience to little laws that fit his life, and that will hold him as no civil law can.

Selected.

## A GOVERNMENT NOTICE.

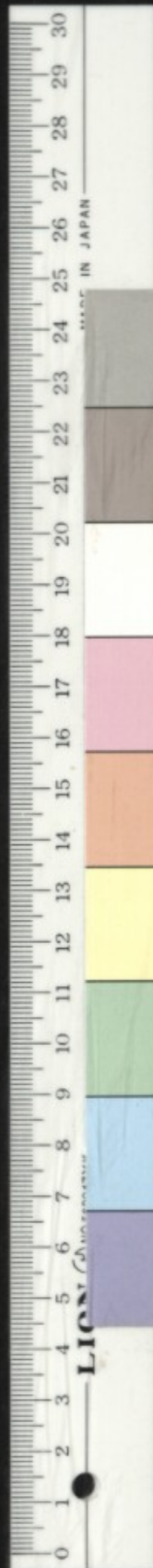
Calcutta the 10th December 1907.

The Government of India have received the orders of His Majesty's Secretary of State for India in regard to the action which should be taken on the recommendations made by the Assam Labour Enquiry Committee. A Resolution on the subject will be issued in due course. In the meantime the Governments of Madras, Bengal and the United Provinces and the Honourable the Chief Commissioner of the Central Provinces have been requested to issue a notification under section 91 of the Assam Labour and Emigration Act to give effect to the recommendations contained in paragraph 283 of the Committee's report in regard to recruitment by garden sardars. In accordance with the suggestions made by the Committee in paragraphs 247—250 of their report the Government of Eastern Bengal and Assam have also been instructed to take steps for the issue of notification under section 212 of the Act withdrawing from the labour districts sections 118—121 and 195—196 which provide for local labour contracts and confer upon employers the right of arrest without warrant.

## HOURS AND MINUTES

"Hurry, Hurry!" sing the Minutes  
To the Hours, slow;  
"Everywhere that we are going  
You will have to go."

What one thinks will in the end appear in his life, whether he intends to speak it or not. Out of the abundance of the heart the mouth speaketh.





## speakers and subjects

FOR THE

## Triennial National Convention

OF THE

## Young Men's Christian Association.

:O:

There is always an inspiration which comes from meeting and talking with distinguished men, such as will assemble at the Triennial Y.M.C.A. Convention, in Calcutta December 28 to 31. Many a man can point back to a changed life as a result of a few minutes' conversation with a man here and there at such a gathering. The Calcutta Convention will be no exception to the general rule. A splendid list of speakers has been secured as will be seen below:—

His Honour Sir A.H.L. Fraser, K. C. S. I., Lieutenant Governor of Bengal; the Hon'ble Mr. C. G. H. Allen, I. C. S., Chairman, Calcutta Municipality, Rajah Sir Harnam Singh, K. C. S. I.; Frank Lenwood, Esqr., M. A., of London; L. P. Larsen Esq; M. A., of Copenhagen; A. C. Harte, Esqr., B. A., of Mobile Alabama; L.L. Pierce, Esqr., B. A., of Melbourne, Australia; Rev. C. F. Andrews, M. A., of Delhi; V.S. Azariah, Esqr.; B.C. Sircar, Esqr., M.A.; Joseph Callan, Esqr., of Bangalore; the Hon'ble Mr. Laidlaw, M.P.; E. S. Hensman, Esqr., of Madras; Dr. S.N. Chundu Lal, of Lahore and J. R. Banerjee, Esqr., M.A., B.L.

Others will be announced later.

Nor is it too much to say that many a man can point to some address which has had such a moulding influence as actually to have changed the current of his life. No pains are being spared to secure speakers who will inspire young men, and much thought is being given to the framing of a programme which will be attractive to all. It will be instructive and inspirational. Such topics as the following will be treated:

- "What constitutes a Nation's Greatness?"
  - "Civic Responsibilities of Christian Young Men."
  - "The Master Man."
  - "A Call to a Great Advance."
  - "The Personal Equation in a Life of Service."
  - "India's Students for Christ."
  - "The Organization of Volunteer Forces."
  - "Bible Study the Foundation of Association Activity."
  - "The Young Men's Christian Association in India."
  - "Association Principles."
  - "The Association and its Relationships."
  - "The Association and the Evangelization of India."
- There will be several group conferences on such topics as
- "Work among Students."
  - "Work among Europeans."
  - "Work in Small Towns" and
  - "Boys' Work."

These group conferences will be held simultaneously, presided over by some prominent gentleman and will consist of from two to four topics of absorbing interest introduced by different speakers after each of which there will be opportunity for general discussion.

It seems as if the young men were planning for large things during this Convention and Calcutta will be cognizant of the presence of delegates from every quarter of India. Several hundred are expected to be present.

## THE ORIOLE'S NEST,

Theoriole's nest of itself is a marvel, says St. Nicholas. What trying, weaving, plaiting, molding, binding and shaping into grace and beauty! And what an astonishing place to put it—hanging on the ends of the most slender twigs of the elm tree! Ann how much skill it requires to fasten it there in a way to withstand the winds and storms! What a vast difference in form and location between that and the nest of a kingfisher in the bank of pond of a roughwinged swallow in a stone wall. And see the other birds, how they build, plaster, glue, drill excavate, each selecting different places and materials, and building in her own way and to her own taste.

## "THAT HE MIGHT FILL ALL THINGS."

## I.

Anything outside of Him  
Is not worth the seeking;  
Anything outside of Him  
Is not worth the keeping;  
That were better left untold  
Which doth nought of Him unfold;  
That were better all passed over  
Which doth nought of Him discover.

## II.

Yet is He in everything,  
If thou wilt but have Him;  
Not the meanest blade of grass  
But has message of Him;  
Not the tiniest desert flower  
Its meek head uplifting,  
But its own sweet story tells  
Of His grace and gifting.  
As the stream is ever showing  
Of the fountain whence its flowing,  
As the well doth tidings bring,  
Of its source, the hidden spring,  
So is everything revealing—  
Yet the All in all concealing.

## III.

Anything outside of Him  
In thy soul detected,  
Put it from the—cast it off—  
Ruthlessly eject it!  
For it is the grip of death,  
Struggling with thy vital breath.  
As "a little leaven" laid,  
Soon "the whole lump" will pervade;  
As a poison at the rootage  
Passes on to flower and fruitage;  
So, what Christ doth not control  
Place within thee finding  
Soon will dominate the whole,  
Every fibre binding.

## IV.

At Thy feet the struggle ending,  
Conquering Christ! I yield, I fall  
Herein utmost condescending,  
Cast out everything offending;  
Reign alone—my all in all!

J. R. in The Life of Faith.



## THE PRAYER.

Of one who would fain "arise and go to his Father,"  
but feels himself to be spiritually blind.

Lord—Thou art the Lord—

Open mine eyes;  
From carelessness I fain  
Would now arise.

Lord, look on my cold heart;

I feel no love;  
In Christ I have no part,  
Nor heaven above.

Lord, open Thou mine eyes

To see my God;  
For aught my spirit sighs  
Oh, show me God!

Lord, may I know the Son

Who died for all,  
And if for all, then me;  
Oh, hear my call!

Lord, may the Holy Ghost

His power show:  
I'm sinful, weak, and lost,  
Behold my woe!

Oh, Trinity of God

Come! melt my soul,  
Or else extend Thy rod,  
And make me whole.

I know now not what I need,

But Thou dost know;  
Oh, make me Thine indeed,  
Thy grace bestow.

Luke xviii. 41, 43.

M. M.

Work, for the day is coming  
Out from the throne Divine,  
When Christ, the Star of morning,  
Upon His own shall shine.

Work, for his beams of glory  
Shall end our sorrow's night;  
And the sunshine of His presence  
Bring day of endless light.

Work, for each gospel message,  
In home or foreign land,  
Prepares for our King a highway;  
Fulfilleth His lost command.

Work, for light eternal  
Soon will be bathing thy brow;

Then by the side of Jesus  
We shall know the meaning of now.

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